

Saturday Magazine.

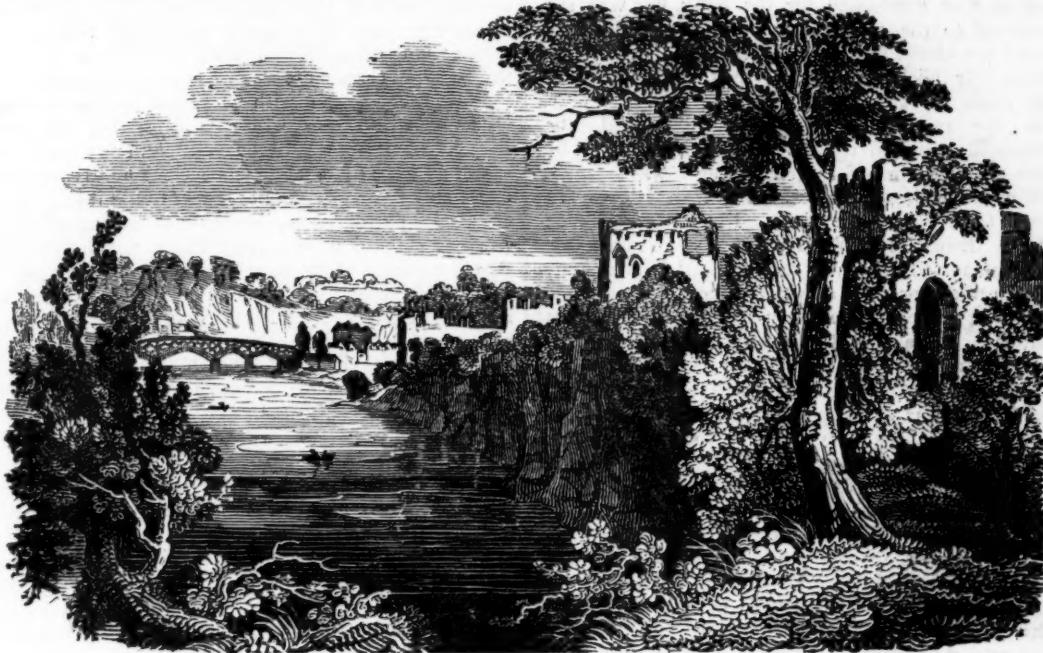
N^o 40.

FEBRUARY

16TH, 1833.

PRICE
ONE PENNY.

UNDER THE DIRECTION OF THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION,
APPOINTED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.



CHEPSTOW CASTLE.

CHEPSTOW CASTLE is a ruin of considerable interest to the antiquary, and offers to the eye of one who knows nothing of it but what its present appearance conveys, an object which can never fail to arrest attention. As the engraving will sufficiently show, it is built on the very brow of a precipice, which rises boldly from the Wye, whose tide, every ebb and flow, washes its foundation of solid rock—one side being advanced close to the edge, and constructed in such a manner as to appear a part of the cliff itself; the same ivy which overspreads the walls, twines and clusters round the high fragments, and down the perpendicular side of the rock. The other parts of the castle were defended by a moat, and consist of massive walls, flanked with lofty towers.

The area occupies a large tract of ground, and is divided into four courts. The grand entrance to the east is a circular arch between two round towers. The first court into which it leads, contains the shells of the great hall, kitchens, and numerous apartments of considerable size, retaining vestiges of baronial splendour. Some Roman bricks which have been found in different parts of the ruin, have suggested that a portion at least of the castle was of Roman workmanship; but evidently the work was of Norman origin; the shell appears to have been built on one plan, and at the same time; but alterations and additions were made by successive proprietors. Not less than twenty-four chimneys still remain; the principal one is handsomely decorated on the outside, and the inside is glazed, a process which seems effectually to have prevented the accumulation of soot.—This is in the part inhabited in modern times,

and we are told it was never swept for at least eighty years.

Like many other of its fellows, this castle has repeatedly changed lords. Its early history is very obscure. The best authorities seem to fix its origin within a very few years after the Norman conquest, when William Fitz Osborn, earl of Hereford, built the castle of Striguil, which is doubtless the same with Chepstow. Soon after his death, in 1070, his third son, Roger de Britolio, was deprived of his estates, and sentenced to perpetual imprisonment. Dugdale furnishes us with the following anecdote relating to his conduct in confinement. "Though he frequently used many scornful expressions towards the king, yet was the king pleased, at the celebration of the Feast of Easter, in a solemn manner, as was then usual, to send to this earl Roger, at that time in prison, his royal robes, who so disdained the favour, that he forthwith caused a great fire to be made, and the mantle, the inner surcoat of silk, and the upper garment, lined with precious furs, to be suddenly burnt; which, being made known to the king, he became not a little displeased, and said, 'Certainly he is a very proud man who hath thus abused me; but—(adding an oath, as was too much the irreligious unchristian practice of the age; would we could say *only of that age!*)—by the brightness of God, he shall never come out of prison so long as I live.' " This Roger died in prison, and his estates being forfeited, Chepstow Castle was transferred to the powerful family of Clare. (Of this family was Walter de Clare, who founded the neighbouring Abbey of Tintern, the ruins of which excite the admiration of so many of our countrymen every year). Richard de Clare, sur-

named Strongbow (as his father Gilbert had also been) succeeded to the possession of this fortress in 1148.

The castle is now in possession of the Duke of Beaufort, whose ancestor Sir Charles Somerset, married Elizabeth, daughter and heiress of William, Earl of Huntingdon, whose grandfather William Herbert, Earl of Pembroke, appears to have possessed the castle and manor of Chepstow, by purchase.

Through the civil wars, this castle was considered of great importance by both contending parties. It was at first garrisoned for the King, but was surrendered to the parliament forces under the command of Colonel Morgan. Afterwards, the royalists, under Sir Nicholas Kemys, took it by surprise, and made the garrison prisoners of war. So much was the possession of this place valued, that Cromwell marched against it then in person; but after making himself master of the town, assaulted the castle without success. He then left Colonel Ewer to prosecute the siege. But the garrison defended themselves valiantly, until their provisions were exhausted, and even then refused to surrender, though under promise of quarter, hoping to escape by means of a boat, which they had provided for that purpose. A soldier of the parliament army, however, swam across the river with a knife between his teeth, cut the cable of the boat, and brought it away. The castle was at length forced, and Sir Nicholas Kemys, with forty men, slain in the assault. This event was considered by the parliament so important, that the captain who brought the news was rewarded with 50*l.*, and a letter of thanks sent to Colonel Ewer, and the officers and soldiers engaged in that service. In 1645, the castle and park of Chepstow, together with the chase of Wentwood, and several estates which belonged to the Marquis of Worcester, and other loyalists, to the amount then of 2500*l.* a year, were settled on Oliver Cromwell. At the restoration of Charles the Second, the castle, &c., were restored to the Marquis of Worcester, and has since continued in the possession of his descendants.

But the parts of this border-fortress around which history has thrown the greatest interest, is the tower in which Harry Marten, the regicide, was confined. It is not, as some doleful descriptions would represent, a dungeon in which the regicide was immured and lingered out his days in a damp, dark, cold, narrow cell, "and which scarcely admitted a single ray of light to alleviate the horrors of his solitary confinement." "Instead of this, (says Coxe, in his *Historical Tour through Monmouthshire*, from which this article is chiefly extracted,) I was surprised to find a comfortable suite of rooms. The first story contains an apartment occupied by himself and his wife; and above, were lodgings for his domestics. The chamber in which he usually lived, is not less than thirty-six feet in length, twenty-three in breadth, and of proportionate height. It was provided with two fire places, and three windows."

Harry Marten, was a man of considerable talent, but of great dissoluteness of life: after taking his bachelor's degree at Oxford, he repaired to London for the purpose of studying the law. But he was far too volatile and unsteady to succeed in that pursuit. He shortly married a rich widow, whom he afterwards treated with much neglect. He rejected Christianity, whose pure precepts were inconsistent with his licentiousness; and taking a decided line in politics hostile to the monarchy, ran the full career of revolutionary violence.

When the temper of the times enabled him to disclose his sentiments with less restraint, Marten added

insult to hatred of loyalty. "He forced open a great iron chest, (says Anthony Wood,) within the College of Westminster, and thence took out the crown, robes, sword and sceptre belonging anciently to King Edward the Confessor, and used by all our kings at their inaugurations: and, with a scorn greater than his lusts and the rest of his vices, he openly declared that there should be no longer any use of these toys and trifles; and in the jollity of that humour, he invested George Wither, a Puritan satirist, in the royal habiliments; who, being crowned and royally arrayed, (*as well right became him,*) did forth march about the room in a stately garb, and afterwards, with a thousand apish and ridiculous actions, exposed those sacred ornaments to contempt and laughter."

Marten cooperated with Cromwell in overthrowing all ecclesiastical establishments, dissolving the parliament, abolishing the monarchy, and bringing the king to the scaffold; and although he had renounced Christianity, yet he did not scruple to use it as a cloak for his ambitious views, boasting of having received internal motions of the Holy Spirit, and contending that the saints alone were entitled to govern upon earth. He was a member of the High Court of Justice; regularly attended the trial of King Charles; was present when the sentence was pronounced; and signed the warrant of death. On that sad occasion his conduct proved his intimacy with Cromwell, and the want of feeling in both appears from an incident which transpired on his trial. Cromwell, taking the pen in hand to subscribe his name, spattered with ink the face of Marten, who sat next to him; and, the pen being delivered to Marten, he practised the same frolic on Cromwell. Marten, and many others of those mock patriots who inveighed with unceasing and loud declamations against the abuses of the crown, its peculation and oppression, and lavish grants, were guilty, themselves, of greater oppression, peculation, and pillage, obtained more profuse grants from parliament, and increased the public expenditure in a tenfold proportion; so that, as Clarendon declared, "every man that was worth one thousand pounds paid more to the government of the commonwealth than a man of a thousand pounds a year ever did to the crown, before the late troubles."

Marten, with his party, shared the plunder of the nation, and the general pillage: he received for himself an assignment of 1000*l.* a year out of the Duke of Buckinghamshire's estate at Emersham, a present of 3000*l.*, and his arrears to the amount of 25,000*l.* He very soon quarrelled with Cromwell, and separated from him.

At the restoration of Charles the Second, Marten surrendered on the proclamation, and was brought to trial at the Old Bailey as one of the regicides. He was found guilty: but was respite, and ultimately received a reprieve on condition of perpetual imprisonment. He was first confined in the Tower, but was soon removed to Chepstow: in both which places he was treated with great lenity.

Marten lived to the advanced age of seventy-eight, and died by a stroke of apoplexy which seized him whilst at dinner, in the twentieth year of his confinement.

It is a melancholy reflection that his long confinement does not seem to have been improved by him, as it might surely have been, in his preparation for eternity.

We cannot refrain from adding a few lines from Robert Bloomfield's "Banks of the Wye."

Then Chepstow's ruin'd fortress caught
The mind's collected store of thought,

A dark, majestic, jealous frown
Hung on his head, and warn'd us down.
'Twas well; for he has much to boast,
Much still that tells of glories lost,
Though rolling years have form'd the sod
Where once the bright-helm'd warrior trod
From tower to tower, and gazed around,
While all beneath him slept profound;
E'en on the walls, where paced the brave,
High o'er his crumbling turrets wave
The rampant seedlings. Not a breath
Past through their leaves, when still as death,
We stopp'd to watch the clouds; for night
Grew splendid with increasing light,
Till as time loudly told the hour
Gleam'd the broad front of Marten's tower,
Bright silver'd by the moon.

GALILEO.

GALILEO GALILEI was born at Pisa, 15th February, 1564, of a noble Florentine Family.

| | |
|--|------|
| He greatly improved the telescope..... | 1609 |
| Constructed microscopes..... | 1612 |
| Discovered Jupiter's Satellites..... | 1614 |
| Was sentenced by the Inquisition to a cruel imprisonment for asserting the truth of the Copernican system, that the earth moved round the sun..... | 1633 |
| Became blind..... | 1636 |
| Died at Arcetri, aged 78, 8th January..... | 1642 |

He gave early indications of those talents which were afterwards so extensively displayed. Mechanics owe to him many discoveries, of which the most important is the theory of falling bodies. He scarcely knew of the first trials of the telescope, before he bent his mind to bring it to perfection. By its agency he discovered the four satellites of Jupiter, which showed a new analogy between the earth and planets; he afterwards observed the phases of Venus, and from that moment he no longer doubted of the earth's motion round the sun. The Milky Way displayed to him an infinite number of small stars, which, to the naked eye, the irradiation blends in a white and continued light. The luminous points which he perceived beyond the line, which separated the light part of the moon from the dark, made him acquainted with the existence and height of lunar mountains. At length he discovered the appearances occasioned by Saturn's ring; and the spots and rotation of the sun.

In publishing these discoveries, he showed that they proved, incontestably, the motion of the earth; but the idea of this motion was declared heretical by a congregation of cardinals, and Galileo, its most celebrated defender, was cited to the tribunal of the Inquisition, and compelled to retract this theory in order to escape a rigorous prison.

Convinced, however, by his own observations, of the truth of that theory, and in order to shelter himself from persecution, he proposed to adduce proofs of it under the form of *Dialogues* between three interlocutors. The success of these dialogues, and the triumphant manner with which all the objections against the motion of the earth were removed, again roused the fury of the Inquisition; and, at the age of seventy, he was cited a second time before the tribunal, and compelled to abjure, as "absurd and heretical," his theory of the motion of the earth.

He was condemned to perpetual imprisonment; but released a year after, on the solicitations of the Grand Duke of Tuscany. To prevent his withdrawing himself from the power of the Inquisition, he was forbidden to leave the territory of Florence. Galileo was occupied with the libration of the moon, when he lost his sight, and died three years afterwards.

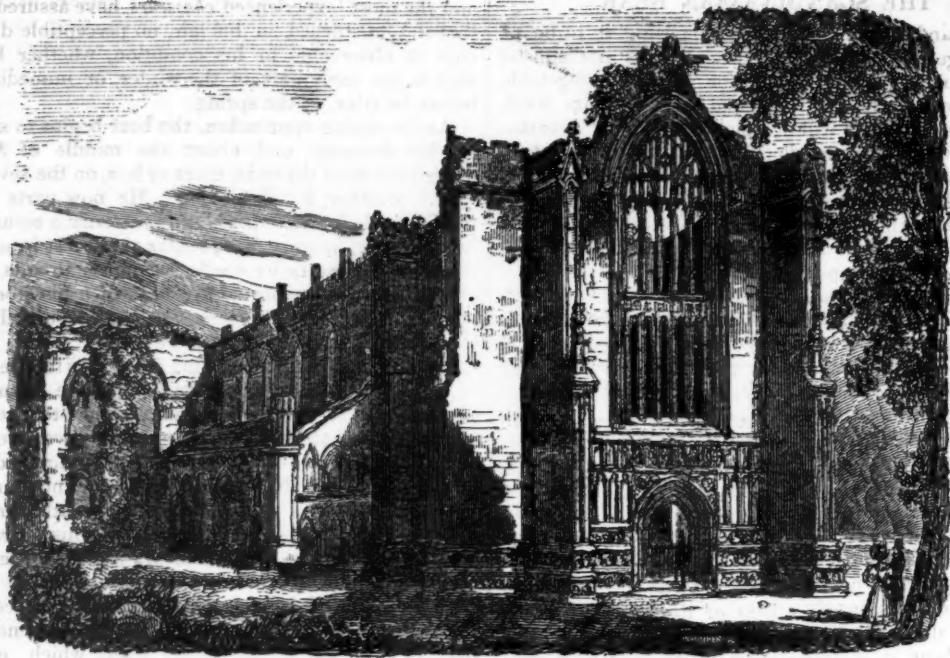
In his life, is the following beautiful passage, on the fallacy of certain theories current in his day:—

" How great and common an error appears to me, the mistake of those who persist in making their knowledge and apprehension the measure of the apprehension and knowledge of God! as if that alone were perfect which they understand to be so! but I, on the contrary, observe that Nature has other scales of proportion and perfection which we cannot comprehend, and seem rather to class among imperfections. If the task had been given to a man, of establishing and ordering the rapid motions of the heavenly bodies, according to his notions of perfect proportions, he would have arranged them according to *his rational* proportions. But, on the contrary, God, with no regard to our imaginary symmetries, has ordered them in proportions not only incommeasurable and irrational, but altogether inappreciable by *our* intellect. A man, ignorant of geometry, may perhaps lament that the circumference of a circle does not happen to be *exactly* three times the diameter, or some other assignable proportion, to the circle, rather than such as we have not yet been able to explain what the ratio between them is; but one who has more understanding, will know that if they were other than they are, thousands of admirable conclusions would have been lost, and that none of the other properties of the circle would have been true; the surface of the sphere would not be quadruple of a great circle, nor the cylinder be to the sphere as three to two; in short, no part of geometry would be true, and as it now is. If one of our most celebrated architects had had to distribute this vast multitude of fixed stars through the great vault of heaven, I believe he would have disposed them with *beautiful* arrangements of squares, hexagons, and octagons; he would have dispersed the larger ones among the middle-sized and the less, so as to correspond exactly with each other, and then he would think he had contrived admirable proportions. But God, on the contrary, *has shaken them out from His hand, as if by chance!* and we, forsooth, must think that He has scattered them up yonder without any regularity, symmetry, and elegance!"

THE IMPORTANCE OF RELIGION.

In nothing does the importance of Religion appear more clearly than in its suitableness to man, in relation to an unending futurity. Man cannot wholly die—he must live for ever; and Religion is the necessary discipline for a happy eternity. To man, as a being capable of thought, and feeling, and action, related to God in the present state, and to his fellow men, there are many things of importance besides, though none so important as Religion. But to man as immortal, Religion is solely important. In this case, it not only casts other things into the shade, it absolutely annihilates them. To the man who died yesterday, it is now a matter of no consideration whether he was rich or poor; whether he was honoured or despised; whether he was a prince or a beggar; whether he spent his days in mirth, or had anxiety and sorrow for his portion; all these things, except for the influence they may have exerted on the formation of his religious and moral character, all these are now to him matters of no importance; but it is a matter of importance to him still, and will continue to be so for ever, whether he was or was not really religious; for on that single point hinges the happiness or the misery of eternity.

You may easily get other subjects on which to employ your thoughts; but none that so much deserves them as Religion. You may easily get other objects on which to fix your affections: but none that will reward them like Religion. You may make other acquirements, which will be useful to you in your social capacity; but none so universally and really useful as Religion. To be without Religion, is virtually to deny the most honourable fact which can be stated in reference to human nature; that it is closely connected with the Divinity. To be without Religion, is to be "quite unfurnished" for the awful eternity on which we must soon enter.—BROWN.



BOLTON PRIORY.

THE picturesque remains of this once magnificent monastic establishment are situated in Yorkshire, on the banks of the river Wharfe, about six miles from Skipton. The melancholy event that led to the foundation of the monastery is related by Dr. Whitaker, in his *History of the Deanery of Craven*, and is likewise the subject of a short but beautiful poem by Wordsworth.

A priory was founded at Embassy, about two miles from Bolton, by William de Meschines and Cecilia his wife, in the year 1121, for canons regular of the order of St. Augustine. At their death they left a daughter, who adopted her mother's name, Romille, and was married to William Fitz Duncan, nephew of David, King of Scotland; they had two sons; the eldest dying young, the youngest, called, from the place of his birth, the Boy of Egremont, became the last hope of his widowed mother. In the deep solitude of the woods between Bolton and Barden, four miles up the river, the Wharfe suddenly contracts itself to a rocky channel little more than four feet wide, and pours through the tremendous fissure with a rapidity proportioned to its confinement. The place was then, as it is now, called the Strid, from a feat often exercised by persons of more agility than prudence, who stride from brink to brink, regardless of the destruction that awaits a faltering step. Such was the fate of young Romille, the Boy of Egremont, who inconsiderately bounding over the chasm with a greyhound in his leash, the animal hung back, and drew his unfortunate master into the foaming torrent. When this melancholy event was communicated to his mother, she was overwhelmed with grief, which only yielded to her devotional feeling:

And the lady prayed in heaviness
That look'd not for relief:
But slowly did her succour come,
And a patience to her grief.

To perpetuate the memory of this event she determined to remove the priory from Embassy to the nearest convenient spot, and erected a magnificent priory at Bolton. This priory was dissolved on the 11th of June 1540. Part of the nave of Bolton Priory

is now used as the parish-church; the transept and choir are in ruins; the tower and fine perpendicular window, seen in the annexed engraving, are of later date than any other part of the building, and may be said to be the expiring effort of this species of architecture previous to the Reformation. It was in the course of erection at the dissolution of the priory; the last prior having intended to erect a splendid western entrance surmounted by a tower, and had proceeded to the height of the ancient buildings when the reformation divested him of his office. The remains of the church of the priory, being surrounded by bold and majestic high grounds, are scarcely seen until the traveller arrives at the spot. They stand on a beautiful bend of the Wharfe, on a level sufficiently elevated to protect it from inundation, and low enough for every purpose of picturesque effect. Opposite to the east window of the priory-church the river washes the foot of a rock nearly perpendicular, from the top of which flows a stream forming a beautiful waterfall. To the south, the landscape is equally magnificent; this portion of the vale of Skipton is allowed to be one of the most picturesque spots in the kingdom.

The poem of the *White Doe of Rylstone*, by Wordsworth, is founded on a local tradition, that for some time after the Reformation, a white doe continued to make a weekly pilgrimage from Rylstone over the fells of Bolton, and was constantly found in the priory church-yard during divine service; after the close of which she returned home as regularly as the congregation.

ONE of the last things which he (the venerable Bede) did, was the translating of the Gospel of St. John into English. When death seized on him, one of his devout scholars, whom he used for his secretary, or amanuensis, complained, "My beloved master, there remains yet one sentence unwritten." "Write it then quickly," replied Bede; and summoning all his spirits together (like the last blaze of a candle going out), he indited it, and expired. Thus God's children are immortal, whilst their Father hath any thing for them to do on earth; and death, that *beast, cannot overcome and kill them, till first they have finished their testimony*: which done, like silk-worms, they willingly die, when their web is ended, and are comfortably entombed in their own endeavours.—*FULLER.*

THE SCANDINAVIAN BEAR.

THE Scandinavian Bear (even supposing it to be of the largest, or destructive species) does not subsist for the most part on flesh; for ants and vegetable substances form the principal parts of its food. However, the bear will occasionally commit devastation among the herds of small Swedish cattle, which are seldom larger than those of the Highlands of Scotland. But then, it is often owing to the latter provoking him, by their bellowing and pursuit of him, which not unfrequently commence as soon as they see him approaching.

Young bears seldom molest cattle; but old ones, after having tasted blood, often become very destructive; and unless their career is put an end to, will commit dreadful ravages in the districts where they range. The bear also feeds on roots, and the leaves and branches of various trees. To berries, likewise, he is very partial, and during the autumnal months, when they are ripe, he devours vast quantities of cranberries, blueberries, raspberries, strawberries, cloudberry, and many others, common to the Scandinavian forests. Ripe corn he also eats; and here he commits no little havoc, for seating himself on his haunches, in a field of it, he collects, with his outstretched arms, nearly a sheaf of it, the ears of which he then devours.

The bear, it is well-known, is also fond of honey, and will frequently plunder the peasants of their hives. During summer, the bear is always lean; but in the autumn, when the berries are ripe, and consequently food abundant, he generally becomes very fat. Towards the end of October, however, he ceases for that year to feed. His bowels and stomach become quite empty, and contracted into a very small compass, whilst the extremity of them is closed by a hard substance, which, in Swedish, is called *Tappen*, which is composed principally of pine leaves, the covering of ant-hills, &c., all of which, undergoing a regular process in the stomach of the bear, becomes a substance calculated to supply the absence of that food, which the increasing inclemency of the weather would prevent the animal from obtaining.

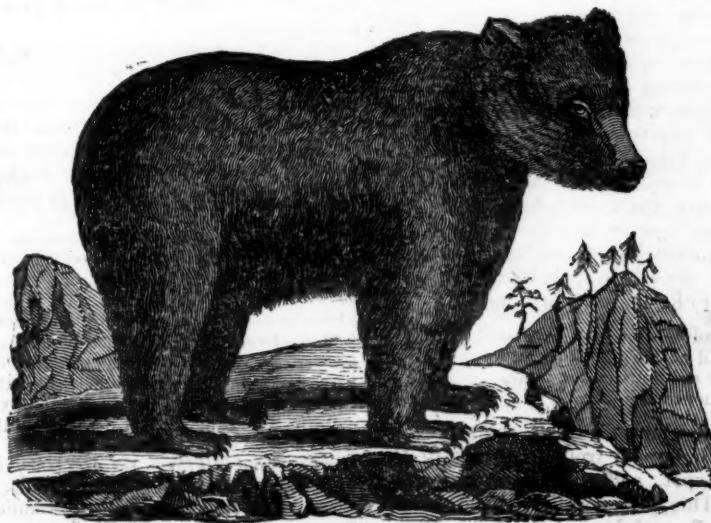
In the beginning, or towards the middle of November, the bear retires to his den, which he has previously prepared; and here, if undisturbed, he passes the winter months, in constant repose. But though, during the whole of this time, he takes no one particle of nourishment, still he retains his good condition;

and the most experienced *chasseurs* have assured me, that if undisturbed in his lair, no perceptible difference is observable in his condition, whether he is shot in the early part of the winter, or immediately before he rises, in the spring.

As the spring approaches, the bear begins to shake off his lethargy, and about the middle of April, though the time depends, more or less, on the severity of the weather, leaves his den. He now parts with the *Tappen*, before described, and his stomach resuming its functions, he once more roams the forest in search of food. At first, he confines himself to ants, and other food of easy digestion: but when his stomach has acquired its natural tone, he then devours almost every thing that comes in his way.

The story of the bears sucking their paws for the sake of nourishment has, I believe, long since been exploded; and it is, therefore, unnecessary to give any direct contradiction of it. I do not, however, wonder that it should have existed, since I have directed my attention to the habits of the tame bears now in my possession. These animals were constantly sucking or *mumbling* their legs and paws; and this operation was often continued for some hours together, attended with a murmuring kind of noise, which might have been heard at a considerable distance. In consequence of this, their legs and feet were generally covered with saliva, or rather foam, which might have been easily mistaken by ignorant people for the mucus which it was once imagined the bear was in the habit of extracting from its paws. It was not want of food which caused my bears to be thus constantly *mumbling*; on the contrary, we observed that they were generally so engaged after they had been fed: it therefore remains for the future naturalist to account for this phenomenon. I have reason to believe that the bear obtains a new skin on the balls of his feet during the winter months; and if it be true, that the animal is thus in the habit of licking its paws, when it is in its den, it is probable it may be for the purpose of facilitating the operations of nature.

The female bear produces, in her den, about the end of January, or beginning of February. She produces from one to four; and the cubs, when born, are remarkably small; but still, perfect miniatures of bears, and not the *misshapen lumps*, till licked into shape, which ancient superstition supposed them. She has frequently a second litter, in the autumn of the same year, and then does not produce



The Scandinavian Bear.

again for three years. The two litters remain with her in the den during the winter, and have been seen following her in the spring of the year, till their increased strength enables her to cast them off.

The bear is a fast and good swimmer, and, in hot weather, bathes frequently. He climbs well, and in descending trees or precipices, generally comes down backwards. His sight is sharp, and his sense of hearing and smelling excellent. He walks with facility on his hind-legs, and in that posture can carry heavy burdens : he grows to about his twentieth year, and lives to his fiftieth. The Scandinavian bear frequently attains to a great size ; I, myself, killed one of these animals that weighed 460lbs. ; and Mr. Falk declares in his pamphlet, that he once killed one so large, that when dead, ten men could with difficulty carry him a short distance : he supposed him to weigh near 750lbs. of our weight.

A she-bear, with cubs, is a formidable animal to meet in a forest. In most cases of danger, she drives the cubs into the trees for safety ; this she effects with so much violence, that the cries of the little ones may be often heard a considerable way off : she then retreats to some little distance. This is a sure token that she means to defend her cubs, and it is then very dangerous to shoot the young ones, unless you first free yourself of the mother, who, in this case, would surely attack you with fury. A peasant of Dalecarlia, one day, in a forest, fell in with a young bear which had taken refuge in a tree. This he shot at, and brought to the ground ; but his triumph was of short duration ; for the cries of the cub soon brought the mother, all furious with rage, to its rescue. Having discharged his gun, he had nothing wherewith to defend himself at first ; he was quickly overpowered, and desperately bitten in every part of his body. He would inevitably have lost his life, had not the bear, at length, severely wounded herself upon the long knife which every peasant of the north carries attached to his girdle. Feeling the pain, she turned from him, and spying her cub on the ground, which now lay dead, she took it up in her mouth, and carried it off, to the no-small joy of her antagonist.—

LLOYD'S Northern Field Sports.

M. A. B.

ACCOUNT OF THE NATIVES OF KING GEORGE'S SOUND

KING George's Sound is situated on the south coast, but very near the south-west extremity, of Western Australia, or New Holland ; latitude 35° south, and longitude 118° east of Greenwich. As from the goodness of its harbour, and the even temperature of the climate, it is likely soon to become an important part of our settlements in Western Australia, we hope on an early occasion to give an account of the adjacent country, and of the progress made in colonizing it. At present, it is only intended to give a few particulars of the natives. At the end of the year 1826, the government of New South Wales sent a party, consisting of fifty-two persons, under the command of Major Lockyer, to form a settlement at King George's Sound. The humane and judicious behaviour of these settlers to the natives, established a friendly intercourse, which led to frequent visits from them, and afforded opportunities of collecting much interesting information respecting their customs and manner of life. Mr. Scott Nind, the medical officer at this new colony, collected many particulars respecting them, which he communicated to the Geographical Society, from whose *Transactions* the following particulars are extracted.

"The natives of King George's Sound differ little in

their general appearance from the aborigines of the neighbourhood of Sydney. They are of middle stature, and slender in their limbs. The only article of dress used by them is a cloak of Kangaroo skin, reaching nearly to the knee ; it is worn as a mantle over the shoulders, and is fastened at the right shoulder with a rush, by which the right arm is left free. They are seldom seen without their cloaks, which in rainy weather are worn with the fur outwards. The other articles of ornament are the noodle-bul, or waistband, armlets, and head-dress. The noodle-bul is a long yarn of worsted, spun from the fur of the opossum, wound round the waist several hundred times ; a similar band is worn occasionally round the left arm and the head. The single men ornament their heads with feathers, dogs'-tails, and similar articles, and sometimes have long hair bound round their heads. The women use no ornaments, and wear their hair quite short. Both sexes smear their face and the upper part of the body with red pigment, mixed with grease. This they do, as they say, for the purpose of keeping themselves clean, and as a defence from the sun and rain. Their hair is frequently matted with the same pigment. When fresh painted, they are all over of a brick-dust colour. When they are in mourning, they paint a white streak across the forehead and down the cheek-bones. The women put on the white paint in large blotches. They have the same practice as at Sydney, of cutting gashes in the body, and raising an elevated scar. The septum of the nose is also pierced, through which a feather or other substance is worn.

"Their weapons consist of spears of two or three kinds, which are propelled with a throwing-stick. They have also a knife, stone hammer, and a curl, a curved flat weapon.

"Their wigwams or huts are composed of a few twigs stuck in the ground, and bent in the form of a bower, about four feet high and five or six wide. They also thatch them slightly with leaves of the grass-tree, and in rainy weather, roof them with pieces of bark ; but they afford a miserable protection from the weather. Those families who have locations near the sea quit them during the winter for the interior, and the natives of the interior, in like manner, pay visits to the coast during the fishing season. In the summer, the natives often set fire to considerable portions of underwood and grass ; the hunters, concealed in the smoke, stand in the paths most frequented by the animals, and spear them as they pass by : in this way, great quantities of kangaroos and bandicoots are killed. As soon as the fire has passed over the ground, they walk among the ashes in search of lizards and snakes, which are destroyed in great numbers, and which they eat. In the chase, the hunters are assisted by dogs, which they take when young, and domesticate. The owner of the dog is entitled to an extra proportion of the game killed. Lizards afford a favourite repast ; and at some seasons, form a considerable portion of their food ; they likewise eat several species of snakes.

"In the spring, they live chiefly on the eggs and young of birds. They are extremely expert in climbing trees, which they do by notching the bark ; thus they procure the opossums in the holes of the trees. During the summer and autumn months, the natives derive a large portion of their food from fish. As they have no canoes, neither can they swim, they can only catch the fish which approach the shores ; they have neither nets, nor hook and line, and the only weapon they use is the spear, with which they are very dexterous. Oysters are to be obtained in large quantities, but none were eaten by the natives, before

the settlers taught them the use of them; they are now fond of them when cooked.

"Frogs of two or three species are eaten, chiefly at the season of their spawning. They eat also the grubs of a kind of cockchafer, and the eggs of ants. The vegetable substances which they eat are chiefly bulbous roots, which they roast. They suck the honey from the flowers of the Banksia. Their dances vary much, but display neither elegance nor activity.

"They have several remedies for diseases; they administer the gum of the grass-tree in cases of dysentery. Their treatment for the bite of a snake is simple and rational; they tie a ligature of rushes above the part, enlarge the wound with the claw of the kangaroo, or the point of a spear, and then suck it, washing their mouths and the wound frequently with water. They possess few utensils, and those of the rudest construction; a piece of soft bark tied at the end serves as a drinking cup, the claw of the kangaroo they use as a needle. They appear to be divided in some kind of tribes, with subdivisions of clans and families, the nature of which are not yet very perfectly understood.

"The settlers have of late induced some of the natives to do a little work for them, such as cutting grass and carrying water; but like all savages, they do not like much regular labour."

THE green colour in the leaves of plants is produced by the mixture of carbon, which is probably of a deep blue, with the cellular texture, which is of a whitish yellow. The carbon is obtained partly from the earth, partly from the air: but light is necessary for plants to decompose the carbonic gas, of which they retain the carbon only, without the oxygen: and therefore, plants growing in darkness are not green, but white or yellow; as those are which are earthed up, celery, endive, &c. This also accounts for the bending of plants towards the light.

It is observable in all those who have written the life of Bede, that whereas such Saxon saints, as had not the tenth of his sanctity, nor hundredth part of his learning, are said to have wrought miracles enough to sicken the reader, not one single miracle is reported to have been done by Bede: whereof, under favour, I conceive this is the reason monks, who wrote the lives of many of their Saints, knew little more of many of them than their bare names, and times wherein they lived, which made them plump up the hollowness of their history with improbable miracles, swelling the bowels of their books with empty wind, in default of sufficient solid food to fill them. Whereas Bede's life, affording plenty and variety of real and effectual matter, the writer thereof (why should a rich man be a thief or a liar?) had no temptation (I am sure no need) to stuff his book with fond miracles.—**FULLER.**

FULLER says, that some impute the bald and threadbare style of the schoolmen to a design, that no vermin of equivocation should be hid under the nap of their words.

Low station is no obstacle to God's favour. St. John was the son of a fisherman; recommended to our Saviour, neither by refinement of education, nor by honourable employment, he was diligently engaged in the labours of an humble occupation, when chosen to accompany his Lord. For those, indeed, whom it hath pleased God to place in the higher states of life, it is right that they should endeavour to perform the duties of their stations, by a due cultivation of their talents, by the acquirement of suitable accomplishments, and by acting up to the rank in society, to which, by the good providence of God, they are born and designated. Nor can such persons act more agreeably to the will of God, nor more effectually for his glory and their own salvation. At the same time, the poor and lowly may reflect, that their poverty and lowliness does not preclude them from the enjoyment of God's favour, and his love in Christ Jesus, provided they be diligent in discharging the duties of their station. "The beloved disciple of Jesus" was, when called upon to follow him, "mending his net" on the lake of Gennesareth.—**BISHOP MANT.**

THE HORN OF THE ALPS.

LINKS suggested by an Article in the *Saturday Magazine*, Vol. I.

WHAT time, behind the distant rock,
Slow sinks the weary sun to rest,
And, shedding far a rosy hue,
Yet lingers on its snowy crest;

The herdsman, from his beacon hut,
Keeps watch to bid the day farewell;
His horn conveys the evening hymn
From crag to crag, from dell to dell.

The welcome sound is borne along
Cliff to cliff the note repeating;
Echo still protracts the strain
Through the glaciers far retreating.

The peasants at the cabin door
Up-raise the hymn 'with one accord,'
And, bending low the grateful knee,
Bid all things living 'Praise the Lord.'

Hush! hush! the twilight fades away,
And darkness holds its tranquil reign,
Hark! hark! the mountain sentinel,
The peaceful horn resounds again!

"Good night!" the list'ning rocks reply—
And vale to vale, and height to height,
The social blessing still proclaim,
And Echo still repeats "Good night!"

The horn is hush'd, the herdsman rests,
And healthful sleep all nature sways;
The morrow's sun will rise on him,
Again to wake his song of praise.

Z.

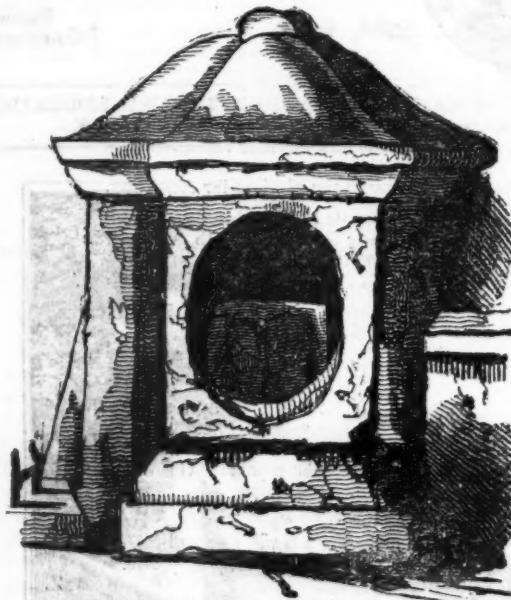
LONDON STONE.

LONDON STONE, the *Lapis Milliaris* of the Romans, is a well-known remnant of antiquity, standing against the south wall of St. Swithin's church, in Cannon Street. Though now reduced to a mere fragment, it is still an object of interest with those who associate the recollection of past events with existing monuments. In former times, this venerable remain was regarded with superstitious zeal; and, like the Palladium of Troy, the fate and safety of the city was supposed to depend on its preservation. Some portion of its decay may be ascribed to the effects of Time; but by far the chief mischief must have been committed by the hands of man.

Stow's description of London Stone is as follows; speaking of Walbrook, he says, "On the south side of this street, neere unto the channell, is pitched upright, a great stone, called London Stone, fixed in the ground very deep, fastened with bars of iron, and so strongly set, that if carts do runne against it, through negligence, the wheelles be broken, and the stone itself unshaken. The cause why this stone was there set, and the very time when, or other memory hereof is there none, but that the same hath long continued there is manifest, namely since, or rather before, the Conquest. For in the end of a fayre written Gospell booke given to Christ's Church, Canterbury, by Ethelstane, king of the West Saxons, I find noted of lands or rents in London, whereof one parcel is described to lye near unto London Stone. Of later time we read that in the year 1135, a fire, which began in the house of one Ailward, neare unto London Stone, consumed all east, to Aldgate, &c., and these be the eldest notes I read thereof."

"Some have saide this stone to have beeene set as a marke in the middle of the Cittie within its walls, but in truth, it standeth farre nearer unto the river of Thames, than unto the walles of the Cittie. Some have saide the same to have been set for the tender-

ing and making of payments by debtors to their creditors, at the appointed dæies and times, till of late payments were more usually made at the font in Poule's church, and nowe most commonly at the Royal Exchange."



London Stone.

This ancient monument is mentioned by Hollingshed, in his account of the insurrection of Jack Cade. When that rebellious leader of the populace, he says, had forced his way into the capital, he struck his sword upon London Stone, exclaiming, "Now is Mortimer lord of this city," "as if," Pennant remarks, "that had been a customary way of taking possession."

Most of our antiquaries consider this stone as a Roman miliary, or more properly as the *milliarium aureum* of Britain, from which the Romans measured their roads, as from a centre. But Sir Christopher Wren was of opinion, that by reason of its large foundation, it was rather some considerable monument in the forum; for in the adjoining ground, upon digging after the great fire, were discovered some tessellated pavements, and other remains of Roman workmanship and buildings. It was probably mutilated after the great fire, when its "large foundations were seen." Strype, who considers it anterior to the Roman times, speaks thus. "This stone, before the Fire of London, was much worn away, and as it were but a stump remaining. It is now cased over with a new stone, handsomely wrought and cut hollow, so as the old stone may be seen, the new one being to shelter and defend the venerable old one." The enclosing stone, which is something like a Roman altar or pedestal, admits the ancient fragment, "now not much larger than a bomb-shell," to be seen through a large aperture near the top.

London Stone was removed from the south to the north side of the street in 1742, and in 1798 it underwent another removal; and St. Swithin's church being on the eve of undergoing a complete repair, this venerable relic had by some of the parishioners been doomed to destruction; but it was saved by the praiseworthy exertions of Mr. Maiden, a printer, who prevailed on the parish officers, to have it placed against the church wall, where it now stands.

—Londiniana.

ANNIVERSARIES IN FEBRUARY.

MONDAY, 18th.

1478 The Duke of Clarence, brother to King Edward IV., being condemned to die, and being granted the favour of choosing the manner of his death, is said to have chosen to be privately drowned in a butt of *Malmsey wine*, which was accordingly put in execution.

1546 Martin Luther, the great and indefatigable REFORMER of the errors of the Romish Church, died at Eisleben, the place of his birth, in the 63rd year of his age. He was buried with great funeral pomp at Wittenberg, in Upper Saxony.

1645 Sir Richard Baker, author of the *Chronicles of the Kings of England*, died in the Fleet Prison, London.

1653 A memorable naval battle fought between the English fleet, under Admiral Blake, and the Dutch one, under Van Tromp, off Portland Island, Dorsetshire: the conflict continued three days; during which the English destroyed eleven Dutch men-of-war, and thirty merchantmen.

TUESDAY, 19th.

Cambridge Term begins.—SHROVE TUESDAY.—This, which is the day preceding the first day of Lent, is so called from the Saxon word *shrive*, to confess: hence, *Shrove Tuesday* signifies Confession Tuesday, because, in Popish times, the people in every parish, throughout England, were obliged, one by one, to confess to their own parish priest, and in their own parish church. And that this might be done the more regularly, the great bell in every parish was rung at ten o'clock, or perhaps sooner, that all might attend. This custom of ringing the great bell in our ancient parish churches still continues; but, among the country people, it has the name of "Pancake Bell," because, after confession, it was anciently the custom to dine on pancakes or fritters. A most barbarous custom once prevailed in this country, of throwing at cocks with sticks, called *swingels*, on Shrove Tuesday. The poor birds were staked to the ground, and their owners, for a certain sum, permitted the by-standers to throw at them. This cruel custom has, however, for some years been discontinued.

WEDNESDAY, 20th.

ASH WEDNESDAY.—THE FIRST DAY OF LENT.—Ash Wednesday was originally so called from a custom among the Christians of the ancient church, of penitents expressing humiliation for their sins, by appearing in the church in *sackcloth and ashes*, and having ashes sprinkled on their heads when admitted to do penance. For such discipline is now substituted the public reading of the curses denounced against impenitent sinners, the people saying "Amen" after each malediction. The word *Lent*, in the ancient Saxon language, signifies *spring*; therefore this was denominated the Spring Fast, or Lenten Fast; that is, the time of humiliation and prayer observed by Christians before EASTER. At what period *forty days* were appointed for this solemn fast is unknown; but it seems probable that those who fixed that space of time, had respect to the forty days' fast of our Saviour in the wilderness.

1737 Mrs. Elizabeth Rose, whose writings excite us to the practice of piety, and the most extensive philanthropy, died, in the 63rd year of her age, at Frome, in Somersetshire.

1820 Arthur Young, the writer on rural economy and agriculture, died.

THURSDAY, 21st.

1437 James I. of Scotland, and the first of the Royal race of Stuart, traitorously slain at Perth, whilst at supper in the convent of Dominican friars, thirteen years after his deliverance from captivity in England. His Queen, Joan, (eldest daughter of John Beaufort, first Duke of Somerset,) regardless of her own life, threw herself between the King and the swords of his assassins, and received two wounds.

1797 The Island of Trinidad, in the West Indies, taken by the English, who also burnt two and captured three Spanish ships.

FRIDAY, 22nd.

1785 Died at North Church, Hertfordshire, Peter, known by the name of *The Wild Boy*. He had been found in a wild or savage state in the forest of Hertzbold, near Hanover, in Germany, in the year 1725, when he appeared to be about twelve years of age. In the following year he was brought to England, and able masters provided for him; but, proving incapable of instruction, or even of speaking distinctly, a comfortable provision was made for him at the farm-house in which he died. His life was quiet and inoffensive.

1806 James Barry, the painter of the celebrated pictures in the rooms of the Society of Arts, in the Adelphi, London, and other excellent productions, died in his 65th year.

SATURDAY, 23rd.

1792 Sir Joshua Reynolds, the eminent painter, and many years President of the Royal Academy, died at his house in Leicester Fields. He was buried in St. Paul's Cathedral; where a monument was erected to his memory.

1800 Died, at Wickham, near Portsmouth, Dr. Joseph Warton, a learned divine and ingenious poet.

SUNDAY, 24th.

FIRST SUNDAY IN LENT.

Feast of St. Matthias.—St. Matthias was one of the *seventy-two* disciples of Christ, and one of his most constant attendants until the day of his ascension into heaven; after which, he was elected among the apostles, to fill up the place of the traitor, Judas Iscariot. He disseminated the Gospel throughout Cappadocia and the coasts of the Caspian Sea; and was beheaded at Colchis.

1774 The Duke of Cambridge born.

1303 Three battles fought, between the English and Scots, at Roslin, near Edinburgh; in which the English were defeated.

1308 Edward II. and his Queen Isabella crowned at Westminster.

LONDON:

PUBLISHED IN WEEKLY NUMBERS, PRICE ONE PENNY, AND IN MONTHLY PARTS, PRICE SIXPENCE, BY

JOHN WILLIAM PARKER, WEST STRAND.